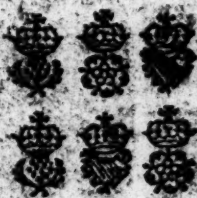


Wm. S. 1650. See Mr. G. H. 1650.
EDINB. 22. July, 1650. 3c. 17.

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A
SHORT REPLY
UNTO
A DECLARATION
INTITULED THE
DECLARATION
OF THE
ARMY of ENGLAND,
Upon their march into
SCOTLAND:

By the GENERALL ASSEMBLY
of the Kirk of SCOTLAND.

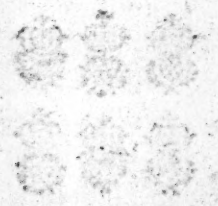


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A
SHORT
RELATIVE
TO
A DECLARATION
OF THE
DECLARATION
OF THE
ARMY OF ENGLAND,
Upon their marching
SCOTLAND:

By the GENERAL A. S. M. B. L. A.
of the Kirk of SCOTLAND.



Printed Anno 1750.

Edinb. 22. Julii 1650. Sess. 17.

A short reply unto a Declaration intituled
the Declaration of the Armie of *England*,
upon their march into *Scotland*.



Seeing enemies do dayly lay snares to intangle the souls of the Lords People in this Land : We are constrained and must be content to take paines in the discovery of the same : yet may we be short in any thing that concerns this Declaration ; because it goes upon the same grounds with the former : as to the justice, necessitie, and inducements of the Armies coming into *Scotland*, it is directed to all that are Saints and partakers of the faith of Gods Elect in *Scotland*, and when we consider and compare this direction with other things, it seemes not only to be insinuate, that the Armie look upon themselves as Saints, but also, that the number of those in *Scotland* is not very great, and that such as are in it are satisfiable with their proceedings, and inclinable to their way : What they are, we take not upon us to judge, otherwise then doth it manifest it self by their fruits, we wish all of them mercy and repentance through Jesus Christ, but sure we are that their way favours not of the wisdom and patience of the Saints, but of a spirit of delusion and rashnesse, which hath given great offence, and brought up an evill report uopn the Gospel, before all the Christian Churches ; the number of Saints in *Scotland*

does not answer either our desires, or the Lords dispensation in his Word and Works, yet is their a remnant through Grace, whose number (we think we may without boasting speak it unto the praise of the free grace of God) is not inferiour to that of any other of the Churches of Christ; and it doth by the Lords blessing increase dayly under those Ordinances and that Government which these men flight and despise: and we know that unto all the Saints that are in *Scotland* those mens way is grievous, and that they are so far from being satisfiable therewith, or inclinable thereto, that as they mourn dayly before God for it, and cry all of them to Heaven against their present oppression, so had they rather choise to indure any affliction, then to involve themselves in the guilt thereof. We shall not stand upon their prefacing of wishes of like mercie, and truth, and light, and liberty with themselves, these things in themselves are precious and much to be desired, but we wish that all the Saints both here and else where may be preserved from the errors and darknes, and loosenesse that they are involved into: neither shall we stand upon that which they assert of the Declaration of their pretended Parliament, our answer thereto doth demonstrate what cause there is to doubt, that it will satisfie impartiall and on interested men, concerning the justice and necessity of sending their Armie into *Scotland*, the maters contained therein being either false in fact, or unjust in law, and the conclusions made from thence, and the resolutions thereupon taken being disagreeable to the principles of Religion, nature and Nations. Their purpose is by taking of objections that lay against their proceedings, and by holding forth some thing of dangers to perswade the people of God in this Land to a withdrawing of themselves from the publict counsels and courses of those who are in Authority, and we beleve in the intendment of it unto a compliance with their way, which we hope, neither their smooth words, nor their solemn appeals to God, which our hearts trembles

trembles to think of, nor any thing else that can proceed from them shal be able to effectuate. We desire them to remember what hath been the dreadful consequent of Solemn Appeals to God, in other whose actions hath not been answerable to their Professions, and from thence to learn to fear the great and dreadfull Name of the LORD our God, who, we trust, shall defend His People in this Land, and preserve His Cause against all Enemies whatsoever.

Concerning what they maintaine of the obstinacie of the late King in an evill way, and that he was a man guiltie of more innocent blood in *England*, *Ireland*, and *Scotland*, then any of his Predecessors, wee shall make no question, those things as they were much mourned for before the LORD by His People in this Land, so were they declared against before the world, and opposed by them to the utmost of their power, and it may be unto this Kirk and Kingdome matter of comfort at this day, that in none of these things they did comply with the King, but faithfully and freely did Remonstrate the exceeding great evill thereof, both to himself and others; and left nothing undone that could contribute either for gaining of him, or preserving of these Nations from the unjust violence of his way. Neither is the question what the Parliament of both Kingdomes in a case of insuperable necessitie, all other means failing might have done for the peoples safetie, nor is it whether the dispensations of God, in executing of his wrath, be righteous or not, but whether that partie have done justly in taking away the Kings life, concerning which his obstinacie cannot justifie them, not onely because there was another way for restraining of him, and preventing of the danger that might have come to those Kingdomes thereby, and ought rather to have been chosen though with some disadvantages, then to have brought on so great a scandall upon the Work of God, and upon the Protestant Kirks who have been alwayes most tender of the authoritie and lives of Kings, but also for that notwithstanding

that securitie was given to this Kingdome by the Parliament of *England*, concerning the safetie of the Kings Person, and that this Kingdome was equally concerned with *England* in the Person of the King, yet did they proceed against him, not onely without seeking their concurrence, which though they had no hopes to attaine it, yet were they bound to demand it, but also contrarie to their dissent and Protestation given in by their Commissioners against the same in name and behalf of the Kingdome of *Scotland*, and that without any legall Authoritie: The men who carried on and did execute the designe, being mainly the Officers of the Army, who had no calling to such things, and whose place it was to serve in a right line of subordination to King and Parliament, and not to usurpe above them, much lesse to destroy them and take them away.

We shall not deny, but the King, who now reignes in *Scotland*, was beginning by evill counsell to pursue designes destructive to Religion and Liberty: and we wish that he may be deeply humbled before the Lord for all these things, and for all the controversie that the Lord hath against his Fathers house; and we are not without hope, that, as he hath sworn and subscribed the Covenant, so he shall indeavour, in sincerity, to promote all the ends thereof. But was it well done altogether to reject him, and to change the Government? might not his right of inheritance, the conscience of duty, compassion of his breeding, a desire to preserve the Union betwixt the Kingdomes, the inclinations of the most part of *England*, we mean not Malignants, but these that stand in opposition to their way, and the avoiding of offence with many other important considerations, have prevailed so far, as to perswade applications to him for satisfaction in these things, which his father refused to grant. Who knows but there might have been a condescendence on his part: we make no doubt, but if applications had been made unto him in a right way by the Parliament of *England*, it might have been as successfull for
England,

England, as it hath been for *Scotland*, which would not only have prevented all the scandal and calamity that attends the rejecting of him, and changing of the Government; but also secured Religion and Liberty, and have been a sure foundation of a firm Union and a lasting peace betwixt the Kingdomes, whereas the rejecting of him and changing of the Government, as it takes alongs with it many sad consequents, so doth it, if the Lord find not out the remedy beyond any thing that we can think of, sow the seed of a standing enmity and of a lasting War between these Kingdomes.

Albeit we conceive that there were in the Parliament of *England* some honest Members who did truly minde Religion and Libertie, justly so called, who are now sufferers, and whose condition wee doe dayly commend unto GOD, hoping that the Lord shall give them a day of deliverance wherein they may again enjoy the former station and act therein for the honour of God, and all the ends of the Covenant; yet we purpose not to justifie all the proceedings of the House of Lords, or to contend that there was no partie in the Parliament, who were false to God, and to their trust, and were willing and did endeavour to betray the Cause unto the late Kings hands. These things were many times the matter of our complaint, both before God and to themselves, as is evident, not only from that passage cited from the testimony against Tolleration, but also from many of our Letters, Remonstrances and Declarations. And we believe, that because of their unfaithfulnessse to God, and suffering his house to lay waste, when then they had so fair an opportunity in their hands to build it, that therefore the Lord hath laid them low, and stained the pride of their glory, as he hath done throughout all ages, and will still do unto all those who having power in their hands, neglect to imploy it for the Kingdome of Jesus Christ and wealth of his people, but these things lay not a warrantable foundation for their strange and insolent actings against the Parliament for which they cannot pretend any

any shadow of humane Authoritie, and we thinke they have as little shew of any warrand from GOD: Wee know that they speak of ane abuse of Power, and that they are not countable to any other Nation which they think sufficient to say to those to whom they direct their Declaration in this Land, they also speak of the true and equitable intent of the constitution of *England*, and the representators of the People in Parliament, together with the many providences wherewith the series of action amongst them hath been blessed, but the abuse of lawfull power by these who are justly interested with it, gives not a just ground to Usurpers who have no calling to take away the power it self, for their not being countable, we shall acknowledge that they are not under the jurisdiction of any in this Land, but if they mean to satisfie their judgements and to convince their consciences of the justice and equitie of those strange paths wherein they have walked, they must give them a reason of their so doing, or else give them leave to dissent from and testifie against their proceedings what ever may be supposed to be the equitable intent of the constitution of *England*, yet it is manifest that the true and reall constitution of *England* for civill Government for many hundreth of years past hath been a King and Parliament, consisting of a House of Lords, and an House of Commons, and under this constitution, that Nation hath long flourished and been fixed in it self and formidable to others. What is spoken of the Representators of the People, is so far from being satisfactory that it is one of the greatest grounds of stumbling, when the Army by violence did kill the King, Usurp upon the Parliament, take away the House of Lords, and change the Government, did they know this to be the true intent and meaning of the body of the People of *England*, or had they power from them as their representators for that effect, it helps not to say that these were the actings of the House of Commons, who are Representators of the People, not only because the first motions

motions were from the violence of the Army, but also, because
 the greatest part of the House of Commons being excluded by
 their violence, it was but a small handfull that was left in the
 House who could not represent the body of the People of *Eng-
 land*, as having no commission from the far greatest part of them;
 And though the world was then filled with the noise of a new Re-
 presentative, yet durst it not be hazarded upon to this day; but
 in stead thereof, a Counsel of State made up, for most part of
 the Usurpers themselves, is set up, who have left nothing unto
 the remnant of of the House of Commons, but a bare shadow
 and naked name, and for the many providences wherewith that
 series of action hath been blest, albeit this be much in the mouths
 of these men, and almost all that whereby they labour to justifie
 what is past, and hazard to undertake what they do intend for the
 time to come, and that it becomes us well to acknowledge the
 eminent actings of the providence and power of God for bringing
 to passe whatsoever he hath determined in the earth, yet this
 cannot justifie evil doers, nor be a rule for any man to walk by;
 Our rule is not the providence but the written Word of God,
 wherein he hath taught every man his dutie: would these men
 justifie all the tyranny, and oppression, and violence of the great
Turke, or the whore of *Babel*, because the mighty and wise hand
 of providence for causes hidden in the secret counsell of Gods
 will hath born down opposition before them, and made them to
 triumph over the Nations. It is a high provocation against God
 when our actions cannot abide the tryall of his Word, to labour
 to shelter the same under the shadow of his providence, for God
 cannot be tempted with evil, neither tempteth he any man.
 What though the Treatie was broken by a prevailing partie of
 the Parliament of *Scotland*, and by the invasion of Duke *Hammil-
 ton*, yet seeing that breach was not onely in the time protested
 against by those who did first make the same with *England* and are
 now in place and power, but really discented from and opposed
 by

By the whole body of the Land, can *England* be loosed in reference to this Kingdome, we leave it to their own consciences to judge how unsatisfying this can be to any who studies to keep a good Conscience.

But of all things it is most strange to us, that they will justify themselves in the matter of the Covenant: Religion hath indeed therein the first place, Civil Liberties the next, the Kings interest and constitution of Parliament, the last, and these with subordination one to another; but that the preservation of the Kings interest, we mean his just greatnesse and Authority, and the frame of Parliament were inconsistent with Religion and Civil Liberty, that doth not appear, and for that which is alleadged, from a book of ours called a necessary, and seasonable Testimony against tolleration, wherein we declare the Lord to be highly displeased with the proceedings in the treatie at Newport, because of their accepting of such concessions from his Majestie, as being acquiesced in were dangerous and destructive to the Covenant, it proves no more but that their actings for the time were inconsistent with these ends; and was there no other way to help the irregularity of these actings but by taking away altogether the lawfull Power it self, or is it a good Argument that because they acted amisse, that therefore they behoved to be destroyed, would the Armie have thought, that because their proposals were destructive to Religion and Civil Liberty as themselves have since both by their words and actions acknowledged them to be, that this was a sufficient ground whereupon to destroy it, and take it wholly away: But we desire to demand how their appearing against those concessions hath preserved Religion and Libertie, If Liberty be preserved, how comes it to passe that so many groan under the yock of their oppressions in those things that concern their persons and consciences and estates, hath there been at any time a greater thraldome in *England* then that every man must be bound to swear an oath for submitting

to

to, and maintaining their unlawfull Usurpations to speak
 thing of keeping up of the Armies raising of new forces im-
 posing of great and huge burdeens, and many things of that kind
 that do inroach upon civil Liberties. And for Religion, it is
 so far from being preserved, that it is troden under foot, and
 layes in the dust, despised and forsaken as a thing of no value.
 Is there at this day any form of sound Doctrine, or Worship, or
 Discipline, or Government owned and promoted either by the
 pretended house of Commons, or by the Counsels of state, or
 by the Armie, and are not all things that concern Religion left
 arbitrarie, to every man to do what seemeth good in his own
 eyes, which gives us just cause to suspect that Religion is not spo-
 ken of for right ends, but least in a businesse of such consequenc
 which hath been so often objected unto them, they should seem
 to say nothing, we desire them to remember what the righteous
 avenging hand of the Lord brought upon these who in carrying
 on of the late unlawfull ingadgement against *England*, did la-
 bour to deceive the world with large professions of great and
 honest purposes in the behalfe of Religion, when no such thing
 was really minded, though they endeavour to justifie their
 actings against the King and the Parliament of *England*, by the
 proceedings of this Kingdom against these who carried on the
 unlawfull ingadgement, yet is there a large difference in many
 particulars, we name, onely these few; first, a considerable part of
 the lawfull Authority of the Kingdome of *Scotland* Acted in
 these proceedings. 2. The body of the people of the Land were
 consenting thereto, and owning the same. 3. The whole Kirk
 of *Scotland* went along in those Resolutions, and Actings. 4.
 It was not the protecting or promoting of any designe either a-
 gainst Religion or Government: But the following of the good
 old way, the Covenant, and cause, and work of reformation,
 which this Land had ingadged into from the beginning and that
 against those who were like to destroy the same. 5. It was not the

assuming to themselves any new power, which they did not formerly enjoy but acting according to the same power, for which they had Commission from the Parliament, but the Army were no part of the lawfull Authority of *England* neither were the bodies of the People of the land consenting to, and owning these actions and many of the Ministry of the Kingdom of *England*, were so far from countenancing of, or consenting to these things that they did bear clear and faithfull Testimony against it, neither was it the following of the Covenant and cause, in which these Kingdoms were jointly engaged, but the promoting of new and strange designs, not heretofore heard of, and the assuming of new Power, for which there was no warrant nor Commission.

We shall not now debate, how far Presbyteriall Government, or any other of the Ordinance of Iesus Christ, is to be imposed by force, or whether the Covenant doth carrie that obligation. It is clear that every one who hath taken the same, is bound thereby in his station to endeavour the Reformation of the Church of *England* in Doctrine, Worship, Discipline and Government, according to the Word of God and the ensample of the best Reformed Kirkes, and it hath been made to appear by a Synod of Divines sitting in their own land, that that Government is according to the Word of God; yea, and the only Church-Government that hath its foundation upon the Word of God, according to which his house ought every where to be ruled: neither is the preaching of the Word the only means appointed of God to accomplish his good pleasure upon the minds of men to produce and establish his purposes in the world concerning the Government of his Church, but the Authorities of the world are also ordained of God, and stand obliged before him to imploy their power for purging and settling and preserving of his ordinances, we will not say that they are to be dealt with as enemies: because they come not to our way; but why do they deal with this Land as enemies? because the inhabitants thereof came not to their way, why do they invade us because

us because we will not acknowledge their usurpations and insolencies, is this to walk by the same rule which they prescribe to others, we do not wrap up all Religion in Presbyterial Government as they seeme to suppose, nor do we think that that name or thing gives the difference between those that are Members, and those that are not, yet we esteeme it a part of Religion and one of the precious Ordinances of Jesus Christ, and thinks that it cannot but be a sin in any of his members, and a ground of contraverſie from the Lord against them, to reject or oppose the same as for their great professions to all those in whom they see any thing of Christ, and their hopes and wishes that they may be all of one heart and one minde, worshipping God with one consent, if it had so appeared in their carriage and actions, the Work of Uniformitie had not met with so many obstructions as it hath done these years past. From their practises and way have issued so great adversitie of judgements and opinions in *England*, as not one generation almost hath in any place brought forth the like: they professe themselves desirous that those who are for Presbyteriall Government should have all freedome to enjoy it, how doeth that stand with a dependance of that Government upon the civil Authority and Powers of the world, are they content that Jesus Christ be the Lord over his own house, and that his Ministers keep Courts and Exercise, Jurisdiction and Discipline, and all the Censures of the Kirk, from the lowest to the highest in his name, onely against all that depart from and doe oppose the Truth or that walk loosely as doth not become the Gospel, this is the freedome of Presbyteriall Government, which for any thing we know, they are as yet farre from allowing it to any in *England*, and we have the more cause to suspect professions of that kinde not onely for that they now invade this Kingdome who have been at the expence of so much blood and paines, in preserving and vindicating of that Government, but also because they have removed from places of trust in *England* most of these of their owne

Nation, who wert known to cary any affection to that way.

God knows we have no delight in charging any with blasphemies and heresies, who are not guilty of them, we have mourned and resolved to continue in mourning before the Lord, that there have been so great cause to charge so many in *England* with the guilt of blasphemies and heresies, and as long as we see not an effectuall course taken for suppressing of these things, we must (not as statists as is alleadged without ground) but as the Ministers of Jesus Christ bear testimonie against them, neither can we be easilie perswaded that they are abhorred from the heart as the authors and owners of them are either countenanced or conived at, they speak of a readinesse to bear witness against them, though that witnessing hath been often and long called, for nothing have we yet seen of it except in such generalities, as seemes to threaten a dart and yet hits no where, if any be punished for blasphemie it is more then was wont to bee when a Member of the House guiltie of the denying of the Sonne of G O D, though once removed, yet in a few dayes was brought in againe, and we beleewe they be so few who are as yet punished, as doth hold forth that it is rather of stopping of mouths, then from the zeal of God which is equally bent against these things at all times, and in all persons whatsoever. Wee know no cause to charge any amongst us with uningenuous dealing towards them, heaping calumnies upon their heads to render them vile and odious to their Brethren, it should bee the joy of our hearts that there were nothing wherewith justly to charge them, but we think that we may ingenuously, & without calumnie say, that it is they who have obstructed the Work of Reformation, & have clogged the wheels of Jesus Christ his Chariot in *England* so farre as in them lay, and upon whose wings the spirit of delusion and error hath flown over the face of that Land, this the Lord doth dayly make more and more manifest. There is a great deal of paines taken, and many words spent to render the Lords people in this Land jealous of the course taken by those in Authority, and of the Kings integrity

integrity, and that they may gain upon them in those things they mention former experiences in the miscarriages of some Lords, and other persons in the North of *Ireland*, and in the Duke of *Hammilton* and his adherents who mixing the Presbyterian with the Kingly interest, did deceive: and they make a long deduction of the Kings former practises and present intendments to all which we reply that what ever hath been or may be the miscarriages or couzinages of any of these with whom they who adhere to the work of God in this Land shall have to do, yet it is their part not to desert, but in the simplicity of their hearts to follow their dutie to God, and to his Cause, and to their King, and to all whom God hath set above them in Authority, and as we trust that he who knows their innocency and integrity shall not suffer their dutie to be a snare to them, but that according to his wonted kindnes he will carry them through all difficulties, and make his way plain before them, so we hope that the Lord shall so guide the King, and these that are in Authority, that they shall avoid offence and study in reality to be for God, and promote the ends of the Covenant that none in the Land shall have cause to part with them or separate from them.

They are pleased to affirme that some of the Ministers of *Scotland* preaching and crying up a War against *England*, under pretence of the Covenant, did thereby lay the foundation to the Duke of *Hammilton* to get the command of that Army which invaded *England* but we do not remember that any of the Ministers of *Scotland* did Preach and cry up a War against *England*: and as we know that the body of the Ministry of *Scotland* were unanimous and zealous in bearing a joynt testimony, both in their Sermons, and otherwise against that War, so these few who were silent, have been censured for thir silence.

The wrongs done to *England* by this Kingdome, and their refusing of redres maintained in the Declaration of the so called Parliament of *England*, are abundantly answered in our former Declaration.

Declaration, and if there be no more to warrand their Invasion then these things, we shall not be afraid whom they call to be witnesses of their Proceedings; But that which most of all doth astonish us; are these three things wherewith they close: the first, is large professions of bowels full of love to all that are within the compasse of the title of their Declaration, yea full of Piety to the Inhabitants of the Countrey; the second is the morive of their undertaking; which is the full assurance they have of the Justice and righteounes of their Cause in the sight of God, the third is their solemn appeals to God, that as to the truth of these things, he may judge them when they come to meet their enemies in the field. Is it a fruit of love, or doth it savour of bowels of compasston to the Lords people in this Land to invade them and make War upon them, and so to involve them in those many miseries and calamities, which by their acknowledgement must follow a War, if these be their bowels, and if this be their Piety, we must say their mercies are cruel, it was another kinde of bowels that the Godly in this Land had towards them, when they marched into *England* for their help, with a considerable Army in the cold winter season: and in the time of the unlawfull Engagement, when they rather choised to indure much affliction, then to set on foot within the Border of their Land, or to be accessory to any thing that might promote the Invasion carried on against them; if they were truly tender of the blood of Saints, durst they upon so slender grounds hazard to come into their possession with their hands to spill their bloud, the guilt whereof cannot but cry loud to Heaven against them who shed it without a cause, If their cause bee just and righteous in the sight of God, they have the more reason to bee bold in their undertaking; But if it be a cause that is evill and unjust, we wish they may consider of it and feare. If there were justice or equity in their cause, we neither would nor durst conceal it, we did bear testimony for *England* against those who carried on the unlawfull ingagement

engagement, when it stood us at as much hazard as we are now threatened with, & if we were convinced that *Scotland* had done them wrong, we should neither be ashamed nor stand in awe to declare it: but as we desire to be faithfull and to find mercie in the day of our accompts, we professe that we know no wrong that is done unto them, and that it is in them a horrible iniquity, after all your breach of Covenant in their own Land first, to charge *Scotland* with thinges whereof they are not guilty and thereafter upon a pretence of these things to invade them; and therefore, though we have not so learned Christ, as to hang the equity of our cause upon future events, but desire to have our hearts established in the love of the truth in all the tribulations that can befall us: Yet according to their own words so let it be unto them: Let God judge them when they meet with their enemies in the field.

We have also seen a Paper of theirs, entituled to the people of *Scotland*: in which, by their former deportments and large professions of present intendments, they labour to charme the Gentry and Commonalty of *Scotland* in a delusion and perswade them to stay at home, as though no evill were intended against them. We shall not trouble ourselves with the particulars continued therein, these being fully spoke to by the Committee of Estates. But we desire and warn all the People of this Land, in reference to all the professions of that Armie, to take notice of these few things. First, That they have with a lie hand broken the Covenant and Oath of God, which the Kingdome of *England*, and many of themselves did swear and subscribe in a most solemn way, before God, Angels and men, which breach of Covenant, as it appears in many particulars, so mainly in these two. First, That they have been so far from indeavouring the Reformation of the Church of *England*, in Doctrine, Worship, Discipline and Government, and from extirpation of Heresie and Error, according as they are obliged by the Covenant: That they have been the great Obstructors of the Reformation of

C

that

that Church, and patrons and promoters of Error and Heresie therein, 2. That they are so far from preserving the Union betwixt the Kingdomes that they have dissolved severall of the strongest bands thereof, to witt, Uniformity in Religion, and being under one King, and now labour to teare it asunder by invading this Land. The next thing we desire to be observed concerning them, is, that they do not order their way according to the rule of the Lords Word, but walk in the imaginations of their own heart, and do what seems good to themselves in their own eyes, taking pretended attainments of light and providences for the warrand of their actions, which is in effect the foundation of Libertinisme, and the ready way at last to open a door to all loosenesse whatsoever, both in matters of Profession and practise unto the overthrow both of Truth and Godlinesse, and prevailing of all sort of error and iniquitie, 3. That their highest purposes & intentions are not so much any thing that concerns God and his Honour, or the Kingdom of Jesus Christ, as that which concern themselves; and therefore the great wheell of all their designs and maine motive of all their undertakings is a pretence of Liberty; and common safety, 4. That whilst they seem to be holy, they tread the truth of God under their foot, and despise his Ordinances, 5. That for strengthening of themselves and of their interest they can be content to give the hand of fellowship to any who will professe for common safety and a liberty, which is nothing else but an unlimited licence to professe and do in matters of Religion what men please, whence it comes to passe that their party is made up of men of most different judgments and opinions in the things of God, 6. That they have usurped upon & tread under foot the Ancient Government of the Kingdom of *England*, 7. That they intend to modell *Scotland* into the same confusions for Religion and Government that they have done *England*, as is clear by comparing their papers together. It is matter of astonishment for us to think what would be the

the consequent of their prevailing in this Land. Therefore we
do desire that all who love God, and Religion, and Government
may not onely be fervent in Prayer and Supplication, that the
Land may not be delivered into their hand, but to avoid com-
plyances with them, and not to be deceived with their fair and
intyng words, and to do their duty for defending themselves,
and their Religion, and Liberties, and King and Country a-
gainst their treacherie and unjust violence.

A. Ker.

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